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THE CHURCH OF CHRIST,

IN HISTORY NO. II.

WE have seen from the Scriptures, that the church of Christ was planted at Jerusalem, on the first Pentecost after the Messiah ascended to Heaven. Peter, called the work of this memorable day, "*The beginning.*" We have felt fully authorized to pronounce the day in which the Holy Spirit descended from Heaven, to the assembled disciples of Jesus, the birth day of the Church. Were we writing for the sole benefit of the well informed in Church history, such labor would be unnecessary; but we find many very earnest persons, in confusion regarding the precise time the Church was organized, and we therefore deem it important, to remove if possible, every difficulty. Whilst, the best scholars, are agreed as to the time and place of the origin of the Church, very many contend that, it existed long anterior to Pentecost.

IDENTITY OF THE JEWISH AND CHRISTIAN ORGANIZATION.

In the Churches which adopt the principles of the Romish hierarchy, it is maintained that, the Church of Christ existed, if not from Adam, at least from Moses; and that the Jewish commonwealth, and the body of the Lord's Annointed, are the same institution, in different circumstances.

It is not doubted by any, that God in the ages which preceded Christ, acknowledged all the faithful as his people, and that, they will be finally saved; but the word *Church*, is not in the Scriptures of the Old Testament, and is found but twice in the Gospel. Jesus said, "On this rock, I will build my Church;" and in directing the proceedings against an offender, He said, "Tell it to the Church." The institution is generally, called by Matthew, The Kingdom of Heaven; by Mark "the kingdom of the Lord." But all the four biographers of Christ, had the same view of the organization. They regarded it as a new and spiritual *creation*, the *renovation*, *regeneration*, or *new era:* the materials of which were in a state of preparation, till after the Divine Founder was crowned King, by his Father. It will be proper, to examine at least, some of the Scriptures on which the various classes of religionists, rely for the view, the Church existed before Christ. It is maintained that, "*The the good Olive Tree*" mentioned by Paul, Ro. 11—15, 24, is the Church of the Old Testament, which is identical with the body of Christ. The Gentiles are represented, as the "Olive Tree, which is wild by nature." Ro-11. 16–24, and yet branches of the "Wild Olive" were grafted into the "Good Olive" while the, "natural branches" were broken off. In examining the passage, we, should first become informed as to the root of the good olive, upon which the Jews stood. Paul says, "Thou standest, by faith," Ro. 11. 20, while the Gentiles were without hope, and without God in the world. We are prepared to state with great confidence that, the promise to Abraham, of one to arise from his family, in whom all the nations were to be blessed, was the root, of the good olive tree. The family of Abraham, had lived in the faith fifteen hundred years, but finally, when the Lord appeared, he seemed, to many, "As a root out of dry ground;" many of his nation rejected him, and were broken off and the Gentiles took their place in the faith of Abraham. The promise, however, was that, the Jews, if they continued not in unbelief, should be grafted in again, and the Gentiles, should finally be broken off, if they forsook the Root upon which they had been placed. The whole imagery, has reference to the promise made before the law, in the hope of which, the Israelites rejoiced for a season; but which, they at last rejected, and fell to rise no more, except in the adoption of the faith they rejected, and there is not a word

about a Church, or Churches in the whole subject discussed by Paul. Having discovered no Church in the Old Testament, we ask

IF THE CHURCH WAS ESTABLISHED UNDER THE PREACHING OF JOHN?

The Savior said, according to our version, "The law and the Prophets, were until John: since that time the kingdom of God is preached, and every man presseth into it" Luke 16. 16. Many of the teachers, especially, in Baptist Churches, contend, the passage teaches that, with the appearance of John, the dispensation of law closed, and the era of the Church began. It is certainly true, the law was preached till John, and the "Gospel of the Kingdom" was preached afterwards; but the *character* of the preaching removes every apparent contradiction.

John, was sent of God, to prepare the way for the Lord Jesus Christ—to make "rough ways smooth, and the crooked ways straight, to make ready a people prepared for the Lord." He was, "To give knowledge of salvation, to his people by the remission of their sins." But while, we doubt not he executed his mission faithfully, he was but the "Harbinger—the voice of one crying in the wilderness; Prepare the way of the Lord, make his paths straight." Hence, he said of the Savior, "He must increase, but I must decrease," Our Lord said of him, "Among them that are born of women, there hath not risen a greater prophet than John the Baptist, notwithstanding, he that is least in the Kingdom of Heaven, is greater than he. And from the days of John the Baptist until now, the Kingdom of Heaven suffereth violence and the violent take it by force." Mat. 11, 11; 12.

The lessons taught by these Scriptures, seem to us, sufficient to remove every cloud. The law and the Prophets were inculcated till John; and the Lord said, "Not a jot or tittle in the law shall fail till all be fulfilled." But this is equivalent to asserting that, the law shall be removed when it shall have accomplished that for which, it was given. On this point Paul says, "The law was added because of transgression, and was the School Master" to bring the Jews to Christ. "But after that, faith is come, we are no longer under a School Master." Gal. 3. 24. 25. All the law was fulfilled in the Messiah. The Kingdom of God was preached as, "at hand," as "near," as "coming," as "among

them." Preparations were making—the crooked ways were straightened, the people were instructed with reference to the coming Kingdom,—such as believed were baptized, with the baptism of repentance for the remission of sins; the law was nailed to the cross at the crucifixion, and on Pentecost, the Advocate descended from Heaven, led the Apostles into the truth, and the new order was fully inaugurated. While the preparations were making, John was removed by death, and, hence, was fulfilled that, "The least in the Kingdom was greater than he." There was no one more honest, or a better man than John, but he did not live to see the Kingdom set up, and could not be a member of it, although he prepared materials for it. Jesus and his Disciples, were also preparing materials, but it remained for the Spirit to give through the Apostles, the laws of the Kingdom, to satisfy all that had been said and done by John and others, touching the promised Kingdom.

The last clause of Luke, 16. 16. "And every man presseth into it"—requires some attention. Admitting its genuineness which we have strong ground to suspect, the words were written twenty eight years after John's death, in the present tense, and can only be construed to signify that, at the time specified, or from 58 to 60, the people pressed into the Kingdom. It is often quoted to show that from the time the Kingdom was preached as at hand, as coming, men pressed into it; or that it had really come, and was fully organized, when John preached it as coming, and it was said of him, the least in the Kingdom shall be greater than he." Robinson renders it, "*every one uses violence to enter it.*" The clause, however, is not in the *Codex Senaiticus*, and we are inclined to think, it was interpolated, to establish a very great incongruity—to array one Scripture against another. The best evidence to show, men did not press into the Kingdom, while the materials were preparing, is drawn from the fact that, John himself was not a member of the Church, though a faithful servant of God, destined to occupy a conspicuous place in Heaven, but died in hope of a coming Kingdom.

"FROM THE DAYS OF JOHN THE BAPTIST, TILL NOW, THE KINGDOM OF HEAVEN SUFFERETH VIOLENCE AND THE VIOLENT TAKE IT BY FORCE." MAT. 11. 12.

This passage is quoted to show, that from the days of John,

till the day in which Matthew penned it, "*the Kingdom of Heaven*" had been severely assailed and violently entered, but it in no fair construction, conveys such a thought. The statement fairly made, is that, "From John," the kingdom preached, had been violently opposed, but earnest persons anxiously press into it. No doubt, the Savior, had reference in the first place, to the great opposition, to the mission of the Messiah, and in the second place he wished to encourage men, to humbly press into the Church of God. Again, it is written,

"MANY SHALL COME FROM EAST AND THE WEST, AND SHALL SIT DOWN WITH ABRAHAM, ISAAC AND JACOB IN THE KINGDOM OF HEAVEN; BUT THE CHILDREN OF THE KINGDOM, SHALL BE CAST OUT, INTO OUTER DARKNESS." MAT. 8. 21, 12.

While we have often heard this passage quoted to prove that the Kingdom of Heaven, *was* in the days of the "Father of the faithful," and all the members of his family were in it, and were driven out of it, there is no authority for such conclusion.

By the phrase "*Kingdom of the Heavens*," is intended the state into which Abraham and all the righteous will enter in the world to come; when those to whom it was first offered and who were called the children of the Kingdom, shall be driven away and cast into outer darkness, where "there shall be weeping and gnashing of teeth." Another writer makes the passage very plain. He says, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac and Jacob, and all the Prophets in the Kingdom of God, and you yourselves, thrust out" Luke, 13, 28. Then, the first, are to be last; and the last shall be first; or the Jews, who were first called shall be rejected, or cast away, and the Gentiles, who were called last, shall be preferred.

If, we are not mistaken, we have noticed all the passages of Scripture, which are quoted to prove the Kingdom existed, in the days of the Patriarchs, in the days of John, or during the personal labors of the Son of man on earth; and while we could show, the best scholars have maintained that, the Kingdom first appeared on Pentecost, we think, the simple statements of the New Testament constitute the only satisfactory authority on the subject; and after hearing the strongest argument, the inferior ones, serve but to weaken our confidence in truth.

We deem it incumbent upon us next, to examine the planting of the Church, in Judea, in Samaria, among the Gentiles and to the uttermost parts of the earth. We have seen the order, as stated by Peter, was,

1. "Jerusalem," was to hear. Act. 1. 8.
2 "Judea,"
3 "Samaria."
4. "The uttermost parts of the earth."

We have presented the main facts regarding the planting of the Church at Jerusalem, and seen the dispersion of the disciples from the city, after the martyrdom of Stephen.

"They went every where preaching the word." It may, however, be well before noticing the Judean Churches beyond the capital, to call more special attention, to the Seven Jerusalem Conversions.

The three thousand on Pentecost, were converted to God, in the following manner, viz. The Disciples in obedience to their Master's command, were at Jerusalem, waiting for the Advocate, when about 9 o'clock A. M., on the first Lord's day after the ascension, the Holy Spirit was poured out from Heaven, and the Disciples, were not only baptized in the Spirit, but so filled with it, that "they spake in different tongues, as the Spirit gave articulation." This wonderful occurrence brought the multitudes, assembled at the feast from all parts of the world together, to learn the meaning of the strange phenomenon. After many singular expressions of opinion from the multitude. Peter, fully empowered from above, to speak the words of God, rose, in all the confidenee of one who was conscious, the keys to open the Kingdom, were in his hands, and he assured the people that, all their conjectures were groundless; but it was the fulfillment of the Lord's prediction, that "The Spirit should be poured upon all flesh."

The Apostle preached with great energy, the risen and ascended Savior whom the Jews, who were listening, had crucified and slain. He assured them that, God had raised him from the grave. It had been predicted, "that his soul should not be left in hell"—in the under world, or invisible state, neither should his body see corruption. "For" said the Apostle, "David is not ascended into the Heavens, but he saith himself. The Lord said unto my Lord, sit thou on my right hand. Until, I make thy foes

thy foot-stool. Therefore, let all the house of Israel know that, God hath made that same Jesus whom you crucified, both Lord and Christ;"—Both law giver, and annointed.

When the people heard this, "*their heart was stung*" (*katenugeesan*) and they, asked Peter and the other Apostles, men and brethren, "what shall we do?" Their deep compunction, evinced most clearly, that the great words of the Spirit, uttered by the Apostle, had taken root in their hearts, and as unmistakable evidence of their faith, they cried, "What shall we do?"

The answer, by the Holy Spirit, in Peter was, "Repent" and each of you be baptized in the name of Jesus Christ (*eis*) in order to the remission of your sins, and you shall receive the gift of the Holy Spirit" Ac. 2. 33. 8. He concluded, by exhorting them, to "save themselves" from that untoward generation.

"Then, they that gladly received his word were baptized, and the same day, there were joined (placed) together, about three thousand souls." Ac. 2. 41. These continued steadfastly in the Apostle's teaching, and fellowship, in breaking of bread, and in prayers." This first conversion by the Gospel, if correct, should serve as a model, in all future conversions. The second conversion, in the city is recorded. Ac. 2. 47. "And the Lord added to the Church, daily such as should be saved."

The rendering, gives but a very imperfect report of Luke's narrative, The word Church is omitted in the best Greek manuscripts, and we think it scarcely possible, it can be genuine. The expression, "*such as should be saved*" is wrong. It should be "*The saved*" *were placed together.* The rendering then should be, "The Lord placed the saved together." The meaning of which is, the saved were daily placed together, as one people—one family under the Lord Jesus Christ.

While the facts in this first conversion, by the teachings of the Spirit, may not be believed, by many, we consider it best, to offer no apology for leaving the naked statements, as containing the power of God to save.

The third noted conversion, at Jerusalem, was that, of the impotent man, who was laid daily at the gate of the temple, called Beautiful, to ask alms: to whom Peter said, "In the name of Jesus of Nazareth, rise up and walk." In reporting to others, he said, "Through faith in his name, God hath made this man strong." He repeated. "Be it known unto you all, that by the

name of Jesus Christ of Nazareth, doth this man stand before you whole. Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved." Ac., 3. 6. 16 & 4. 10—12.

There are no acts of service, given in this conversion, further than, all was done in the name of Jesus Christ.

The fourth conversion, is recorded, as the immediate result of Peter's discourse from Solomon's porch. "Howbeit" "many of them who heard the word believed, and the number of the men was about five thousand." Ac. 4. 4.

The fifth instance of salvation reported, is in the words, "But the people magnified them (the Apostles) and believers were added to the Lord, multitudes both of men and women." Ac. 5. 14.

The better reading is, "Believers were joined to the Lord, or placed under the Lord, multitudes, both men and women."

In the sixth, conversion, we have the first report of the "Multitude out of the cities round about, bringing the sick into Jerusalem, and them that were vexed with unclean Spirits, and they were healed, every one." Ac. 5. 16.

The seventh and last conversion reported in the Church at Jerusalem, is perhaps the most noteworthy of all. It is said, "And the word of God increased, and the number of Disciples multiplied greatly, and a great company of the priests, were obedient to the faith," Ac. 6. 7.

It is very strange that, the leaders of the people, the priests, and the men who should have been most forward in honoring the Lord, were the very last to admit his right to rule. We are not sure, but such professional priests and preachers as win their respectability, by their official blandishments, are not the most difficult to move by the Gospel. Men of great worldly fame have, from the days of Felix the Governor and King Agrippa, found it next to an impossibility to yield themselves humbly to Christ and his unworldly appointments.

"THE PLANTING OF THE JUDEAN CHURCHES, BEYOND THE METROPOLIS."

We have noticed, possibly, from twelve to twenty thousand converts driven from Jerusalem, an account of persecution, "who went every where preaching the word." Ac. 8. 4.

In all parts Judean Churches sprang up very soon, but we have no satisfactory details in the historical fragments contained the sacred writings, of the circumstances that attended the change of many. The thousands scattered abroad preached, doubtless in every village and neighborhood, but the Church records are merely incidental. Saul met Disciples at Damascus, who seemed fully alive to the work of the Lord. "As Peter passed through all quarters, he came down also to the Saints who dwelt at Lydia. And all that dwelt at Lydia saw him, and turned to the Lord" Lydia, was on the road from Jerusalem to Joppa, in the valley of Sharan, and was not far from the Mediteranean. "When the Disciples at Joppa, heard that Peter was near them, they sent two brethren, urging him to come to them without delay." While at Joppa, he raised from the dead Dorcas, or Tabitha, and when it was known, many believed in the Lord." Then it was said, The Churches had rest throughout all Judea, and Galilee and Samaria, were edified and walking in the fear of the Lord and in the comfort of the Holy Spirit, were multiplied." Ac. 9. 31—43.

"THE CONVERSIONS IN SAMARIA."

According to our chronology, Philip one of the seven designated to "Serve tables, at Jerusalem carried the Gospel to the city of Samaria in 34, or about a year after the Church was planted in Jerusalem. "And the people, with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean Spirits crying with loud voice, came out of many possessed with them, and many taken with palsy and those who were lame, were healed. And there was great joy in that city. But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Ac. 1. 12. It seems, there were two engrossing subjects discussed by Philip, viz. The Kingdom of God, and the name of Jesus Christ. Such themes would be novel to the masses of the people in the present age; and were one to announce that, he would deliver discourses upon such matters, we are not, sure but he would be considered of unsound mind,

The effect, however, was most salutary. As soon as the Samaritans believed the report of Philip, they submitted, both men

and women. They, however, were subject to the temptations common to humanity, and had just encountered the influence of a certain man in the city called Simon, who before time, in the same city, used sorcery, and bewitched the people of Samaria, giving out that he was some great one." This most accomplished magician, also "Believed, and when he was baptized, he continued with Philip, and wondered, beholding the miracles and, signs which were done. When the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come down, prayed for them, that they might receive the Holy Spirit; (For, as yet, he had fallen on none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Spirit,"

Although Simon, no doubt, earnestly believed as Luke reported, his speculative temper was so active, and, the gift of the Good Spirit, attending the imposition of hands, so very deeply impressed him that, he was disposed to jeopardise his hope of immortality, to purchase an art which he thought would bring a ready fortune. Hence, he could but offer the Apostles money, "Saying, give me also this power, that on whomsoever, I lay hands, he may receive the Holy Spirit. But Peter said, thy money perish with thee, because thou hast thought that, the gift of God may be purchased with money. Thou hast neither part, nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore, of this, thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then, Simon said, pray the Lord for me, that none of these things which you have spoken come upon me." Ac. 8. 1—25.

The narration, is so perfect that, no part can be omitted without marring the picture; without, in fact, doing violence to the truth of God. The conclusion then is that,

Philip preached "the Kingdom of God, and the name of Jesus Christ, and when the people believed, (as was the custom) they were baptized both, men and women. Simon, also believed, and submitted to Christ in baptism, no doubt as earnestly as any other; but the temptation to employ Christianity for mercenary purposes, corrupted his heart; to such a degree that Peter inti-

mated the mistaken *thought* would likely work his ruin. He exhorted him earnestly to repent of this act of wickedness, which revealed a corrupted heart, and pray the Lord, if possible it might be forgiven. Simon clearly manifested contrition of soul, for his error, and besought the Apostles to pray the Lord to avert the threatened calamities. The conversion of Simon is often noticed with the view of showing that, there is little, or no value in the appointments of the New Testament. No intelligent christian has ever imagined that, the power to save, is in an ordinance performed, not in a proper state of mind. God is, however, in all his appointments, to such as sincerely believe and submit to him with the whole heart. There is no evidence, that Simon was a hypocrite in his profession of faith and baptism. Peter charges but one sin upon him.—"The thought of his heart" that "The gift of God, could be purchased with money." For the forgiveness of this sin alone, was he exhorted to pray. To avert the consequences of this error, he besought others to pray for him.

Much has been written in reference to his subsequent course, no part of which seems reliable. We have seen, he, bewitched the people of Samaria, in giving out that, he was the great power of God, that he himself was some great one." Of course, all who rejected not his pretensions, were bewitched. While we are no apologist for this arch Gnostic, Disciple of Dositheus, and Cleobius, his pretensions were not more arrogant than those of thousands now who traverse the land as the great spiritual lights of the age. Very recently, one who passed through the country, "As some great one" as being "The great power of God" who had his agents busily inscribing in a little book, the names, of the bewildered, for this modern magician, to *intercede* with the Almighty. We can see but little, or no difference between the professions of Simon, and the masses of religious tricksters, of the present age. Early Romish historians represent Simon as an enemy of Peter and Christians generally. According to Hippolytus, he was buried alive, by his own request, with the confidence, he would rise the third day. According to another, he attempted to fly, in proof of his supernatural power, but fell, and through mortification committed suicide. All, is likely fabulous, except what was recorded by Luke.

"THE SECOND SAMARITAN CONVERSION WAS THAT, OF THE ETHIOPIAN NOBLEMAN."

After preaching in the city of Samaria, Philip and his associates, "Returned to Jerusalem, and preached the Gospel in many cities of the Samaritans. And the Angel of the Lord, spoke unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And a man of Ethiopia, of great authority, under Candace, queen of the country, who had charge of all her treasures, and had come to Jerusalem for to worship, was returning and sitting in his chariot, read Esaias the Prophet. The spirit said to Philip go near and join thyself to this Chariot. Philip ran to him and heard him read the Prophet, and said, *Understandest what thou readest?* He said, how can I, except some man guide me; and he requested Philip that he would come up and sit with him. The place of the Scripture, which he read was this. He was led as a sheep to the slaughter, and like a lamb dumb before his shearers, so opened he not his mouth. In his humiliation, his condemnation was secured and who shall declare his genealogy for his life is taken from the earth. The Eunuch said, I pray thee of whom speaketh the Prophet this? Of himself? or of some other man? Then Philip began at the same Scripture, and preached unto him Jesus, As they went on their way, they came (epi) to a certain water, and the Eunuch said, SEE, WATER, What prevents me being baptized? And he commanded the Chariot to stand still, and they went down both (*eis*) into the water, both Philip and the Eunuch, and he baptized him; and when they ascended from the water, the Spirit of the Lord, led away Philip that he saw him no more, and he went on his way rejoicing. And Philip was found at Azotus, and passing through, he preached in all the cities, till he came to Cesarea." Ac. 8. 24–40.

This is so clear an instance of the salvation of the soul, from a single hearing of the words of eternal life, that we regard it important to repeat the main facts in the case. The Eunuch, was a Jew, who had come several hundred miles to worship according to the law of Moses. He was reading the prophecy of Isaiah, when the Spirit, directed Philip to go to him; and the Ethiopian, himself invited him to a seat in his Chariot. The first question

of the servant of God, was, "Do—" you understand the reading? The Eunuch said, it was impossible to do so, without assistance, Philip began at the same Scripture, and preached unto him, Jesus. In preaching Jesus, he was necessarily compelled to inform the official, with reference, to the requirements of Jesus, in order to follow him. What he said, is not recorded; but the effect was to lead the African treasurer to call attention to the first water in sight and inquire, if he might not submit to Christ? In our version, but a single condition is revealed "If thou believest, thou mayest be baptized." The nobleman, is represented as saying, "I believe that Jesus Christ is the Son of God. There is, to say the least, strong doubt as to the genuineness of the passage, and we do not regard it as important to the Scriptural obedience. The confession of the name of Jesus of Nazareth, is expressed in so many forms that, this seems not indispensable to obedience. When therefore, the African Jew, asked what hindered his baptism, Philip yielded his acquiesence, by commanding the Chariot to stand, while with the believing penitent he descended into the water, and buried him in the death of his Lord Jesus Christ.

From the instances examined, it is clear, that the people who turned to God, at Jerusalem, and in the land of Judea, as well as in the country of the Samaritans, sufficiently understood the truth at the first hearing, to become intelligent Disciples of the Lord. In each instance, the convert first gave evidence he trusted the Lord Jesus Christ; was disposed to renounce the service of Satan; and it remained only, to confess the authority of Christ and put him on in baptism. True, without the necessary preparation of heart, superinduced by the power of the Gospel in the soul, repentance was and ever will be, impracticable, and baptism, the sheerest mockery. Such, however, as hear understandingly, and resolve honestly to follow the Redeemer, have no hesitation as to the manner of entering his body.

But without the understanding and honest heart, no act of supposed obedience to Christ, can be of the least value. Faith gives power and efficiency to every acceptable religious performance.

THE CONVERSION OF SAUL OF TARSUS.

Though a "Jew by birth" Gal. 2. 15. Saul was born in Tarsus, a Gentile city, celebrated for learning and general educational

advantages. "He was of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, and as touching the law, a Pharisee. Concerning zeal, persecuting the church, touching the righteous which was in the law, blameless." Phil, 3. 5. 9. "He was brought up in Jerusalem, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, and persecuted," he said, "This way unto death, binding and delivering into prisons, both men and women." While he, "lived in all good conscience" before his conversion, he "held the clothes of the murderers of Stephen." He had an earnest zeal for God, but acted in profound ignorance of righteousness and truth.

It may not be out of place to suggest that the name, *Saul* signifies, "*asked for*," or "*desired*," and was applied to the first king of Israel—a choice young man—likely, because the people "*forsook the Lord*," in requesting a king like their neighors round about. Why the name was changed to Paul, we have not the authority to speak with certainty. Jerome and Augustine, thought that, Saul, was his Jewish name as given by his parents, and Doctor Lightfoot maintained that Paul was the Apostle's Roman name, as a citizen of Tarsus. It appears that, he bore the name—Saul, till on a visit to Paphos on the island of Cyprus, where he was courteously treated by Sergius Paulus, the proconsul, and was afterwards called Paul. In his native Greek city, while his parents were Jews, and no doubt Saul spoke Hebrew, he was also educated in the Greek language and philosophy. He was here also taught a trade, in obedience to a proper custom of his times, but at Jerusalem he completed his studies under Gamaliel a learned doctor of the law. Expecting to become a distinguisted professor of the law, it is not wonderful that his prejudices, should be most violent against the *uneducated* Jews and the "ignorant and unlearned Disciples." Well, he knew that, if this new doctrine prevailed, his calling would come into disrepute; and consequently he honestly determined, if possible, to exterminate the threatening order. Saul was selected to become all things to all men. No Jew nor Greek, had the least advantage of him. He was armed at all points. In his mad career, the Lord arested him as he journeyed from Jerusalem to Damascus, "With authority that, if he found any of this way whether men or women, he might bring them to Jerusalem."

"Suddenly a light from Heaven, shown round about him, and he fell to the earth, and heard a voice, Saul, Saul, why persecutest thou me? And he said, Sir, who art thou? And he said, I am Jesus, whom thou persecutest, but arise and go into the city, and it shall be told thee, what thou must do. 1. Cor. 9. 1–6.

This, we regard as the correct reading of Ac. 9. 5 and 6. "Saul was led by hand into the city of Damascus, and was three days without sight, and did neither eat nor drink."

For the benefit of such as are not instructed in the way of salvation, it would be well to give a reason for the Lord's omission to tell Saul, himself, what to do in order to be saved. This honor, had been committed to the Disciples, and in justice to his ambassadors, the Lord could not instruct in matters which others were to perform. Hence, the Lord assured Saul that, in the city, it should be told him, what he must do in order to his redemption from sin. When Ananias was directed to go into "Straight street and inquire in the house of Judas for one called Saul of Tarsus, for behold he prayeth," he was disposed to excuse himself, and said. "Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem. But the Lord said. Go, for he is a chosen vessel unto me, to bear my name before the Gentiles and the children of Israel. And Ananias, went his way and entered into the house, and having placed his hands on him, said, brother Saul (they were Jewish brethren) the Lord has sent me that, you might receive your sight and be filled with the Holy Spirit. But immediately, there fell from his eyes, as it had been scales, and he received his sight and arose and was baptized. He received meat and was strengthened. And straight way, he preached Christ in the Synagogues, that he is the Son of God."

These are the main facts in the conversion of Saul, who had reasons to regard himself, "the chief of sinners."

THE ORDER OF HIS CONVERSION.

The first work of the Lord as we have seen in the salvation of Saul, was to arrest his attention. This was accomplished, by a miracle, which blinded his eyes and threw him to the ground. It was not however, for conversion, but intended merely, to satisfy, him that, God rules in the affairs of men, and to prepare him for listening to the words of truth.

Secondly, he was *affectionately* addressed, "Why persecutest thou me?

Third, Saul, asked, "Who art thou Lord."

Fourth, the response was, "I am Jesus of Nazareth."

Fifth, Saul said, "What shall I do?"

Two points, to this stage, had been gained. Saul, believed, the moment, the words reached his heart. "I am Jesus of Nazareth." His heart from that instant, was changed,—his feelings were towards the Lord—and in favor of his ways; and secondly, he gave indubitable evidence, of "godly sorrow, for the past, Not only had faith taken possession of his heart, but his repentance had also reached a complete revolution in all his purposes of life. Therefore, he inquired, "What will you have me to do?" No one can doubt but, faith led Saul to abandon his bitter opposition to Jesus of Nazareth, and to renounce his former course, but it did not pardon him, or adopt him into the family of God, although, it was essential to prepare him for so great a salvation.

It may be asked, "What more could be required, after belief and repentance, to constitute a member of the house hold of God? No one is admitted into the fold, who does not, "Obey from the heart, that form of doctrine" revealed in the Scriptures. The submission of Saul, was still defective. He had not come to Jesus, and taken his yoke. In the sixth place, Ananias said, in answer to his prayer, "What, shall I do Lord." Now why tarriest thou. "Arise and be baptized, and wash away thy sins." Ac. 22. 16.

In our version the passage reads, "Be baptized and wash away thy sins, calling on the name of the Lord." William Tyndale, and others not better informed in Greek than he was, have rendered the passage, Be baptized and wash away thy sins, *in, by,* or *through* calling on the name of the Lord." If this reading is correct, Baptism is performed, *by calling* on the name of the Lord, or Baptism, is prayer; as Dr. W. E. Channing once said to us, *It is a figure.* Better say, with Strauss, the New Testament, is all a *mythe.*" We ask scholars, if there is no way of settling such a point? We answer, there is a cause, which is perfectly clear to all capable of comprehending the simplest authority. As a great man once said. "Greek will not tell what is false." We give such a translation of the passage, as we think cannot be

criticised. "And now, why tarriest thou, arise, and be baptized, and wash away thy sins, having called upon his name." Ac. 22. 16. The word involving the point in controversy is, *Epikalesamenos.* The participle, is *1a. pas,* or is indefinite past, and it is impossible to give it any rendering, but, "*Having called on his name.*" (What will you have me to do.) For such is read not Greek, a plain reading is, "Having called on the name of the Lord, (or prayed, what wilt thou have me to do,) Ananias said, arise and be baptized and wash away thy sins."

Inasmuch as our main purpose is to give so far as we may be able, a true history of every subject, we examine, we regard it not our duty to investigate the philosophy of a penitent, heart broken believer, such as Saul, submitting to authority, in order to the washing away his sins, or to apologize, for the very simple requirement, "Wash away thy sins" in baptism.

We deem it proper in the seventh place, to remind our readers that, Saul, by his passage from death to life, from the kingdom of Satan into the kingdom of the Lord, considered it his privilege and duty, ever afterwards, by virture of his inheritance amongst the saints, to preach the Gospel of peace to a lost world. His call, was from heaven, but the forms to make preachers, now in the denominations, were then unknown. They are more modern and spring not from spiritual authority.

CONVERSION OF THE GENTILES.

In a former number, we gave a brief statement of the call of Cornelius and family, and therefore, a concise statement of the process through which the nations of the earth were made willing and obedient. in the earliest age of the church, will be satisfactory.

Cornelius and his house hold were educated under the law of Moses, and while, there was no law for one in whose veins flowed not the blood of Abraham, to enter the Jewish family, any one even beyond the national precincts, could enjoy the moral benefits of the law. Cornelius, though, a devoted man, who prayed, always to God, and whose prayers, and good deeds had gone up for a memorial before him, of his fidelity and purity of heart and life, was not before he heard the Gospel, saved by it. Neither could he be pardoned, saved, or adopted into the spiritual family without spiritual teaching. Therefore, God, made choice,

that, by the mouth of Peter, the Gentiles should hear the word of the Gospel and believe" and he sent an angel to tell Cornelius, to "send for Peter, into Joppa, who, would be found in the house of Simon.." Peter was instructed, to "Tell Cornelius, what to do—To tell him words by which, he and his family, should be saved." Ac. 11. 14.

Before, however, Peter had told Cornelius and friends, what to do, or had delivered, "The words by which he and all his house should be saved, in order, not to convert him, or give him an evidence of pardon, or that, he was in any sense; a better man, but simply, to convince the six prejudiced Jews who accompanied Peter from Joppa, to Cesarea, and through them, the Jewish nation, that God was willing to save the Gentiles as well as the Jews, the Lord poured out the Holy Spirit upon the Gentiles as he did upon the Jews at the beginning. When this matter was regularly reported to the Jewish Christians at Jerusalem, they said, "Then hath God granted repentance unto life, to the Gentiles." Then said Peter, "Who can forbid water, that these who have received the Holy Spirit, should not be baptized?" "And he commanded them to be baptized in the name of the Lord Jesus."

If it should be argued that Cornelius was pardoned, regenerated and saved by the miraculous baptism of the Spirit, we might reply that, Jesus Christ, required that, men should hear the Gospel, believe with the heart and submit to him in order to salvation. Not a single one of these steps had Cornelius taken, when the Spirit fell upon him. If Cornelius, was saved by the baptism of the Spirit, we can only say, that since the days of the Apostles, no one has given evidence, by speaking in tongues, of such baptism, as did Cornelius, and his house.

THE GOSPEL IN PHENICE, CYPRUS, CYRENE, AND ANTIOCH,

The humble and persecuted Disciples, driven from Jerusalem, "Traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but Jews only." "And they spoke unto the Greeks, preaching the Lord Jesus, And the hand of the Lord was with them, and a great number believed and turned unto the Lord." Ac. 11. 19--21. These conversions, were likely, in the year 41, and one year, after the Gospel was preached to Cornelius in Cesarea.

"When tidings of these things came unto the church which was at Jerusalem, they sent forth Barnabas that; he should go as far as Antioch. Who when he came and had seen the grace of God was glad, and exhorted them all with purpose of heart, that they would cleave unto the Lord. For he was a good man, and full of the Holy Spirit and faith, and much people was added to the Lord."

Soon after Barnabas, left Antioch, to seek Saul, at Tarsus, in Cilicia, some 50 miles to the Northwest, in Lesser Asia, and he brought him to Antioch, and a whole year, they assembled themselves with the Church, (*Sunachtheenai. 1a. Ind. pas.*) (were assembled in the Church) and taught (*didaxai 1a. ac.*) much people and named, the Disciples (*Chreematisai 1a. ac.*) Christians, first in Antioch." Ac. 11. 26. If Paul and Barnabas, *taught* much people, they also, *named*, or *called* the Disciples Christians, for the verbs being in the same mood and tense, require, like rendering.

It is singular that, respectable scholars, should conclude, in violation of every rule of language that, the name *Christian*, the most appropriate, and certainly, the name of Christ, should have been given by enemies. For such a conclusion. at least, we have found not the shadow of authority. The name was given in the year 43, and soon after the Gentiles were called. This fact, seems to confirm the prophecy, "And the Gentiles shall see thy righteousness, and all kings thy glory, and thou, (Zion) shall be called by a new name, which the mouth of the Lord shall name." Is. 62. 2. In the days of Claudius Cæsar, "there was a great dearth throughout all the world" and amongst Christians, it was most severe. "Then the Disciples in various Grecian cities, determined to send relief to the brethren who were in Judea. Which also, they did, and sent it to the Seniors by the hands of Barnabas and Saul." Ac. 11. 29. 30.

Owing, mainly, to the violence of the persecutions against Christians, the conversions were rarely reported, and the accounts that are found, are quite meager. Herod, managed to have James, the brother of the beloved John slain by the sword, and Peter thrown into prison, with the determination, that he should not escape, but the angel of the Lord opened the door, at night, and gave him an interview "with the Saints in the house of Mary the Mother of James and John Mark, where many were gathered together praying." Ac. 12. 12.

Peter, to elude the tyrants grasp, fled from Judea and went to Cesarea, and soon after, the messenger of death smote "Herod, and he was eaten with worms and gave up the ghost." This event gave, a short respite to the Saints, "and the word of God grew and multiplied" and soon after, Barnabas and Paul returned from Jerusalem, bringing with them John Mark, to Antioch.

THE MISSION FROM ANTIOCH TO ASIA MINOR, IN 45.

Paul and Barnabas, had been successful teachers of the Christian religion for ten years, and yet, before leaving for service in Gentile lands, "the Spirit of God said, Separate me Barnabas and Saul, for the work whereunto I have called them." And when the Prophets and teachers at Antioch had fasted and prayed and laid hands on them (extended hands to them) they sent them away. Being sent forth by the Holy Spirit, they departed into Seleucia, and from thence, they sailed to Cyprus." Ac. 13. 11-4.

The agency of the Good Spirit towards these servants of the Lord, was not to make them preachers, or to qualify them for any work, which they had not been fully qualified to perform for years; neither were the prayers and fasting of the distinguished brethren in the Church, with the use of their hands, whatever it was, intended to consecrate, or make preachers, but all was for the express purpose of "*recommending*" or giving them to the work, in their new field." Ac. 14. 26. The Churches are much in want of information in regard to missionary work. If we have a divine directory, we should have no trouble.

CONVERSIONS ON THE ISLAND OF CYPRUS.

Paul and Barnabas, when sent forth by the Holy Spirit, as Apostles of the Church at Antioch, in Syria, "Departed, unto Seleucia" the shipping point on the Mediteranean, some thirty miles, west. From thence, they sailed to Cyprus, and on—going ashore at Salamis, some 160 miles west from Antioch, "they preached the word of God, in the Synagogues of the Jews, and they had John to their minister." We have no report of the results of the preaching in the Synagogues in Salamis. The missionaries, went through the island to Paphos, in which "They found a certain sorcerer a false prophet, a Jew, whose name was

Bar Jesus, who was with the deputy of the country, Sergius Paulus, an intelligent man, who called Barnabas and Paul, and desired to hear the word of the Lord. But the sorcerer, withstood them, seeking to turn the deputy, from the faith, "Then Saul, who also is called Paul, filled with the Holy Spirit, set his eyes upon him, and said, O, full of all subtility and all mischief, thou child of the devil, thou enemy of all righteousness, will thou not cease to pervert the right ways of the Lord? Immediately, there fell on him a mist and darkness, and he went about seeking some one to lead him by the hand, Then the deputy believed, being astonished at the doctrine of the Lord." Thus was the Gospel planted in the Island of Cyprus, in the year of grace 45.

We observe that the opposition of the magician, at Paphos, was identical with the "Spiritualism" of the present age; and we may add, it has been the greatest enemy to truth in all ages of the Church. Bar Jesus, like Simon, gave out that he was the great power of God, and all who hearkened to him, were bewitched, and taken captive by the devil at his will. The system of perpetual spiritual intercourse, through the spirits of dead people, or *direct* revelations, by the Great Spirit, to each individual, through *feeling*, is subversive of all true Spiritual light and influence. The views, seem almost identical, and both exhibit a sensualistic tendency, so nearly allied to the African feticism, that the masses, are strongly disposed to yield to them. Sergius Paulus being an intelligent man, was able to resist the magic, and till the people of the present age, can be convinced that; God's Spirit operates on men through the understanding heart and not their fleshly powers, we can not hope for genuine spiritual improvement.

CONVERSIONS IN ASIA MINOR.

From Paphos, the Apostles took shipping to Perga, a maritime town on the northern shore of the Mediterranean in the country known as, Pamphylia. From Perga they went into Pisidia—and the first preaching in the country was in

ANTIOCH.

"On the Sabbath day, they went into the Synagogue of the

Jews, and sat down. After reading of the law and the Prophets the rulers of the Synagogue sent unto them, saying. Ye men and brethren, if you have any word of exhortation for the people, say on. Then Paul, stood up, and beckoning with his hand, said, "Men of Israel, and ye that fear God, give audience." The Apostle, proceeded to give the Jews a concise history of the nation, and concluded by assuring them that God, according to promise, had raised unto Israel, a Savior, Jesus." Next, he urged upon their attention that, God had sent the word of his salvation to them. "Be it known unto you" he said, "Men and brethren, that through this man, is preached unto you, the forgiveness of sins. And by him all that believe, are justified from all things, from which ye could not be justified by the law of Moses. When the Jews had gone out, the Gentiles besought that these words might be preached to them the next Sabbath. But many of the Jews and religious proselytes, followed Paul and Barnabas, who speaking to them persuaded them to continue in the grace of God. The next Sabbath the whole city came together to hear the word of the Lord. When some of the Jews contradicted and blasphemed, Paul and Barnabas said, "Seeing ye judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. When the Gentiles heard, they were glad and glorified the word of the Lord; and as many as were ordained to eternal life believed (or rather, as many as believed, were determined for everlasting life." "From Antioch, the word of God was published throughout all the region." "The devout and honorable women and chief men of the city, raised persecution against Paul and Barnabas, and expelled them out of their coasts, but the Disciples were filled with joy and with the Holy Spirit." Ac. 13. 14.–52.

It is clear, the inspired teachers, relied upon the word of God, in conversion and, therefore they earnestly believed that the people should hear understandingly, and so soon as they who heard believed the truth, they were fully prepared to yield themselves to God as his dutiful subjects. Jerusalem as we have shown, was the first grand centre of religious influence; Samaria, was the second; Antioch in Greater Asia, was third; and Antioch, a hundred miles north of the Mediterranean, was the fourth. When driven from the territory of Pisidia, the Disciples took their journey to

ICONIUM.

These faithful and devoted preachers, "So spake, that a great multitude of the Jews and also, of the Greeks, believed." Although there were many converts made in an incredibly short time the strife was so great that, the preachers considered it, to be their duty, to leave the state. "They fled" to

LYSTRA AND DERBE IN LYCAONIA.

"There, they preached the Gospel; and a man in Lystra, impotent in his feet, who never had walked, heard Paul, who steadfastly beholding him and perceiving that he had faith to be healed, said with a loud voice, stand upright, on thy feet, "and he leaped and walked." When the people saw what they *supposed Paul*, had done, they cried, "The Gods are come down to us in the likeness of men." They called Barnabas, Jupiter, and Paul, because he was the chief speaker, Mercurius." But the Apostles said to them, "Sirs, why do ye these things? We also, are men with like passions with you and preach unto you that, ye should turn from these vanities unto the living God, who made Heaven and earth, and the sea, and all things that, are therein, who in times past suffered all nations to walk in their own ways, but he left not himself without witness, in that he gave us rain from Heaven and fruitful seasons, filling our hearts with food and gladness." But the people were inclined to sacrifice to them.

Paul and Barnabas, then "passed throughout Pisidia, came to Pamphylia; and after preaching in Perga, they went down to Attalia, on the coast, of the great sea, and thence, sailed to Antioch, from whence they had been given to the favor of God, for the work which they fulfilled." "When they had gathered the Church, they related all that God had done with them, and how he had opened the door of faith to the Gentiles. Then, they abode a long time with the Disciples." The first town in Lesser Asia, occupied mainly the years 45 and 46, and it is likely the Apostles spent the space from 46 to 52 in laboring in Antioch, and in the adjoining sections. In 52, they co-operated in adjusting the question of circumcision, amongst the Gentiles, and in this year, the servants of the Lord, after having been the second time, given to the mission by the brethren, at Antioch, embarked, for the

field beyond the sea. Wherever they went, "The Churches were established in the faith, and increased in number daily."

The inveterate Jews, followed these holy men of God from Antioch and Iconium, and persuaded the people, and having stoned Paul, drew him out of the city supposing he had been dead. But as the Disciples stood round about him, he rose up and came into the city, and the next day, he departed with Barnabas to

DERBE.

After preaching the Glad tidings in this city, the servants of the Lord, retraced their steps to Lystra, to Iconium and to Antioch, confirming the souls of the Disciples, and exhorting them to continue in the faith, and that we must through tribulation enter into the Kingdom of God." Ac. 14. 1.–22.

After turning the lost from darkness to light, from the power of Satan to God, the true ministers of Christ, found other work to perform in the Churches quite equal to the labor of leading the wicked from the world into the Church. All the Disciples, were at first, but babes in Christ, and equally needed the sincere milk of the word that they might grow thereby. We have read that, in visiting the Churches, the Apostles strengthened and confirmed the saints. We need, scarcely say that, this confirmation, resembles not that in practice in the Romish hierarchy—a ceremony which professedly initiates into the several Churches, but for such a ceremony, there is not scriptural authority. The higher obligation, of

"ORDAINING THEM ELDERS IN EVERY CHURCH,"

STILL REMAINED.

Most preachers in modern times, imagine that, they have come fully up to the measure of their duty to God and the people, when they can have the pleasure of reporting their converts, but every Church, is entitled to the ordination, or placing the members in the positions to which their talents, age, sex, and qualifications, entitle them. This greatest labor of the Evangelists, has not been fully studied, and hence, the cold, irreligious condition of many of the Churches. We will have much more to say on this subject, on our examination of organization.

DEBATE ON SPIRITUALISM.

In Nashville Tenn., from May the 19th to 24th 1873. *Between, Moses Hull of Boston, Spiritualist, and Dr. Harrison of Atlanta Ga., Methodist. Moderators—Dr. W. K. Bowling, Gen. B. R. Johnson and Hon. C. Trigg U. S. Court. Subjects. 1st. The truth of the Spirits of the dead, communicating with the living. 2d. Superiority of Spiritualism over the religion of Moses and the Prophets—Christ and the Apostles.*

From the position of the disputants, we had a right to expect an exhaustive discussion of the matters involved, and therefore, as reporter of religious movements, we considered it our privilege to attend, and, now deem it proper, to give such a statement of results, as we may think best calculated to promote the cause of truth and righteousness. We shall attempt, however, little more than to present the *method* of procedure.

Mr. Hull, the affirmant, assumed that, the truth of religion rests upon, "*human testimony.*" He insisted that, the naked statements of himself and associates, should be final, as to the origin and truth, of what he was disposed to call, "The New Social Philosophy." What he denominated "*human testimony*" rises not above *empty utterances*, unsupported by supernatural demonstrations; and the *opinions* of the friends of the professedly new spiritualistic movement under consideration. Our readers should determine in their own minds, whether the truth of the religion of the Old, or New Testament, rests upon this character of evidence, whatever may be regarded necessary to give confidence in Spiritualism.

We regard it due to modern Spiritualism, to respectfully and fairly submit, some of the most striking proofs offered by Mr. Hull, to establish the truth of his system.

1st. He reported as a fact, to be accepted that, a spirit, or spirits, addressed him, *vive voce*, when he was a professed preacher of the Gospel, while at prayer, in a thicket. He was peremptarily ordered in an audible voice to, "Get up and escape for his life." He sprang up and ran about ten feet, when it came to him, it was the devil who called; and he returned to his prayers; In an instant, the voice came in thunder tones, "Moses Hull, if you do not run, the Catholics will kill you." As he fled for dear life,

he said, he saw nine ruffians after him with drawn daggers. By this, he "knew the spirits saved his life," and offered to swear to the truth of his statement.

2d. On another occasion, he talked with a spirit, shook hands with it; when it took the ring from his finger and afterwards returned it. This seems to have been an honest spirit, although Mr. Hull admits inperfection in all, and that many, are untrustworthy.

3d. He reported that, his mother, sister and wife, after having been in the spirit land ten years, returned to instruct and comfort him, and he was willing to "swear" to the truth of what he reported.

4th. He declared that a woman of the Fox family predicted by the aid of a spirit that, on a certain day, money would be found to defray the expenses of a spiritual camp meeting, and at the hour,—noon—the spirit led them to a sink hole, and directed to dig under an old tree root, where they found the cash, "*Confederate* and *Greenbacks*." Mrs. Hull, rose to confirm the truth of her husband's report. Mr. and Mrs. Hull, were specially instructed how to iron out the old Confederate and Greenbacks, over which the old tree had grown. This is, a remarkable statement, and should be well considered.

5th. He next said, Andrew Potts, went seven miles with some of his brethren to a spiritual meeting, and at the time of returning, Andrew was playing his fiddle in the room, when the cars left him; but in an instant, he discovered that, he, with fiddle still in hand, was flying through the air, and the next moment, he was safely landed at home, and walked down to the depot to congratulate his friends. As proof that, such matters had been common, he made Luke say that, Philip, the Evangelist, was carried through the air, from the place at which he baptized the Eunuch, to Azotus, 34 miles. Dr. Harrison ought to have been able to expose this shallowness. There is no such idea in the Bible. "Philip was *led* away by the spirit, and found at Azotus, and passing through, he preached in all the cities, till he came to Cesarea." Ac. 8. 40.

But such was the testimony offered by Mr. Hull, to satisfy the people of Tennessee that, the spirits of dead people, direct the living. He quoted largely from the written statements of Prof. George Bush of New York, and from Dr. Robert Hare of Phila-

delphia, whose testimony might have had some little influence with us, had we not known from a personal interview with the former, that he was of unbalanced mind; and the latter was imbecile when he reported. It never seemed to have entered Mr. Hull's mind that, such empty, unconfirmed, barren and groundless statements, could not be respected by any truly enlightened people. Our people, black and white, have been accustomed to hearing such reports.

Doctor Harrison, in replying, roundly denied the authority of, "*human testimony*," and asserted that, his religion, is a matter of absolute certainty;—that his evidence consists in the *direct* revelation of the spirit to his heart. This is the common ground occupied, by Quakers, Shakers, Sweedenborgers, and all such as urge the *special witness* of the spirit by *feeling*, to prove they are pardoned and the children of God. While Mr. Hull, was not capable of taking advantage of this admission, we consider it unfortunate, for the cause of the Bible, for one of its friends to assume, that, it is necessary still, to have new communications of light to mortals ot earth. The admission directly involves the truth of the completeness and perfection of our Scriptures for life and Godliness, as taught by Peter and Paul. Since the death of the last chosen witness—John, no new truth on the subject of spiritual light, has been necessary,—no additional truth has been revealed to Mr. Hull, by spirits of dead people, to Dr. Harrison, or others, by a direct revelation of the Holy Spirit. Hence, no man has lived, for nearly eighteen hundred years, qualified to give demonstrable evidence of a divine mission. All who have professed such a mission, have either been impostors, or profoundly ignorant of the truth of God. The Christian idea of evidence is, that God gave validity to human agency, through the element of inspiration. But this inspiration never came through the spirits of the dead, or the fleshly impulses of the living.

Hence, all authorized witnesses were miraculously endowed; and no man was ever baptized in the spirit, who could not speak in new tongues. Ac. 2. 4. and 10. 46. Our Lord said, "I will be with you,—that is, I will confirm the truth of your statements, by miracles." You shall speak with new tongues, shall cast out devils—shall take up serpents, without danger, and if you drink any deadly thing, it shall not hurt you;

you shall lay hands on the sick and they shall recover. They went forth and preached, the Lord working with them, and confirming the word with signs following." Mark 16. 20. In this manner, the Christian religion was established; but we have witnessed no signs in proof of the divine authority of any recent religious movement. As intimated, no new development is necessary, and we hold that, there really exists not the slightest evidence, one has been made. All the pretenders of modern times, have utterly failed to add a new, or additional thought, or a new practical principle. The tendencies, instead of being forward, and upward, have been downward, fleshly, worldly, sensual and devilish. All new schemes, have been more, or less degrading to our race.

In the farcical comparison of Christianity and modern spiritualism, Mr. Hull was profoundly abusive of every thing really divine on earth. The God of the Old Testament, he represented, as a "*weak and revengeful*, Egyptian spirit not to be trusted." He regarded the "Bible and the Church as failures"—Under their influence, he supposed, the world had grown worse.

He objected to the Christian religion, on the ground of salvation by the blood of the Savior, and said that, when the "New philosophy of *generation* shall become universal, the dogma of Regeneration by Christ will be rejected."

He maintained that, Christianity gave no preference to a good man over a bad man. This, he attempted to prove from the supposed salvation of the thief on the cross, and in so doing, he evinced great ignorance of the meaning of the Arabic word, Paradise, not seeing that, in this passage it was equivalent, in import to, *Hadees*—the invisible state, rendered in our version *Hell*. Ac. 2. 31.

In this, Mr. H. contradicted a former statement, to the effect that, our Lord went—not to Heaven, but on a preaching mission to the spirits in prison, all of which was unauthorized by the Holy Scriptures. Dr. Harrison, scarcely attempted to reply directly to Mr. Hull's abuse of the Bible and the Church, except in a few references to the profane infidelity of France and other sections, but was fortunate in showing to the audience that, the new spiritualism—as presented by Mr. Hull, is the unblushing sensualism of the Woodhull and Claflin school. From the copious extracts, read from their Weekly, there seemed to be no doubt left in any honest mind, as to the downward, fleshly, and wicked tendencies of the new order.

For this well timed labor, Dr. Harrison is entitled to the thanks of the people of Tennessee. From the monent the hearers saw the tendencies of modern spiritualism, Hull stock astonishingly depreciated. Dr. Harrison, gave no evidence of great ability as a debator, but he could read from Victoria C. Woodhull's weekly, and the matter read required no expounder. The free love degration, is clearly avowed, and the moral culture of most of the people of this section, will not allow them to tolerate the fearful tendencies, of this new demon worship.

Mr. Hull, is by no means deficient intellectually, as a defender of this new phase of demonology, but he gave no evidence of high moral culture, that he is a finished scholar, or one who will likely gain the confidence of good men and women generally.

Dr. Harrison, is not a debator,—not a man of sufficient activity of mind, to meet such an one as Moses Hull; but we doubt not he is a popular pastor, a fair pulpit orator, and a clever gentleman. While he unfortunately, suffered himself to show temper he gave evidence, of pleasant associations and that his lot had been cast amongst the better classes of society.

In conclusion, we wish to say to our readers that, we have not for more than forty years, had the least respect, for the profession of new religious developments. So far, as we have been able to judge, they have originated in wickedness and resulted in great suffering to their unfortunate victims.

In the good providence of God, Christianity, as set forth in the New Testament, is the last development of God's grace to a lost world. No other plan is able to give life; light up the dark passage of the tomb; or give assurance of immortality and eternal life, beyond death's dark river. It is the sin unpardonable, in our view, for any one to ascribe the works of the spirit of God, to the demoniacal influences which are exerting their powers, and hence, moral death passes upon all, who meddle with, handle, or adopt, the new infidelity of the Woodhull socialism. The labor of Christians, should be to convince the world as to what the Bible and the Church, have done for mankind. The warfare now rages between Christ with his people, and the devil and his angels. We regard it, as the duty of men and women of faith, to expose this new phase of demonology. We should not fear to battle with the powers of darkness, while we remember that, many of our friends have been taken captive by the devil at his

will. Satan still walks the earth, as a roaring lion, seeking whom he may devour, and we are called to battle with him, but not with carnal weapons.

PURPOSE OF MIRACLES.

Brother S. E. P. of Atascosa, Texas, asks, "Why, it was not always the purpose of miracles, to benefit the subjects of them?" The baptism of the Holy Spirit, upon the Apostles on the day of Pentecost, was not so much for the benefit of the Apostles, as to enable them to give the conditions of salvation to others. We do not intimate that the Disciples derived no advantage from their miraculous baptism, but the profit of the world was the main object. By it, the ambassadors of Jesus Christ, were reminded of all their Divine Master had said unto them; they were led into all the truth, and were thereby, enabled to furnish the whole light of God to their hearers.

In the conversion of the Gentiles, the main purpose of the Baptism of the Holy Spirit, as we stated in a previous number, was to convince the six Christian Jews who accompanied Peter from Joppa to Cesarea, and through them, the Jewish nation, that, "God was no respector of persons, but in every nation, they that fear him and work righteousness, are accepted of him."

The grand purpose of the miracles, which attended the Apostles and the Churches in the childhood days of the body, was to confirm the truth of their testimony, in regard to the Redeemer. When all necessary to life and godliness was made known by the spirit, the miraculous power was withdrawn, and hence, since the close of the first century, no sign or miracle has been given.

WINE.

Sister I, of Manchester, asks, "If nothing but the juice of the vine, should be employed in the Lord's Supper."?

Prof. Stewart and others, who have assumed the right to change ordinances, said that, in extremely cold countries, as Iceland, fish and water, might be employed instead of bread and wine. The late Horace Greely, in his zeal in the cause of Temperance, con-

tended that, Temperance Societies should use water, instead of wine. We, however, have endeavored in all instances, to secure the purest juice of the grape. The Scriptures, say, wine, and we cannot admit a substitute. The question, has reference to divine authority. If the Lord said, "Immerse the taught, into the name of the Father, Son and Holy Spirit, we do not see how any other action can be legally substituted. If we change from wine to milk, water or brandy, we would have the equal right, to modify all the appointments of the Bible, or reject them, if we see proper. This course, seems to us, trifling, with the ordinances of God. We should certainly do just what the Lord commands, neither less nor more, and leave the result with Him.

DEBATE BETWEEN JACOB DITZLER AND O. A. BURGESS OF CHICAGO.

A discussion between the above contestents, closed at Mayfield Ky., June the 8th 1872, on the subject of Baptism, remission of sins and kindred subjects.

From two reliable writers, we have received quite full information. We have a single purpose in calling attention to this discussion, and first, we will give our readers, a part of what a good judge in such matters, thinks. Our Brother writes, "I was not entirely pleased with the debaters. They said much that, was irrevelant, and were not courteous to each other."

We regret to think, these kind statements are true. Mr. Ditzler is utterly incapable of acting as a courteous and cultivated disputant, but we had hoped better things of Brother Burgess. Far better would it be for us and for the cause of truth, if we could in all circumstances, manifest the patience and kind forbearance of our Master. Our informants, however, tells us that the brethren were generally pleased with Bro. Burgess. We trust much good will result from the discussion.

HOPE INSTITUTE COMMENCEMENT.

We had quite a full attendance of patrons and friends at the commencement exercises, of the pupils of Hope Institute, June the 5th 1873. Some twelve, or fifteen young ladies read essays,

and it occurs to us, they acquitted themselves with much credit. We feel, very well satisfied that in both Junior and Senior classes, fine taste and good judgment were evinced by the members. Some of the members of the Senior class read in a very fine manner, for persons of their age and experience in such exercises.

The music directed by Prof. Henri Webber, gave the highest satisfaction. Our teacher has no superior, we think in this country. The graduating class of eight young ladies gave very satisfactory evidence that, they had earnestly applied themselves to their studies. We expect to publish a catalogue, in which we will give more minute details.

The session passed pleasantly, and as has always been our feeling, we are anxious to make greater exertions in behalf of the next class, than we made in any former year's labor. We are certainly very anxious in our few remaining days, to profit the youth of our times.

DEATH OF DR. B. F. HALL.

This distinguished minister of the Gospel was laid to rest, at his home in Grayson, Co., Texas, May 1st 1873, within 45 days of seventy years of age. When quite young, he became a peacher, and if we mistake not, was amongst the very earliest advocates, of the primitive order in the south. In 1827 we heard him preach salvation through *obedience* to Christ, for which, we shall ever feel thankful. In some respects, our Brother was eccentric, selfwilled and very unfortunate, but was in the main, a sound teacher of truth; and few men of the age, have evinced superior capacity. His greatest errors of life were evinced in his marriage relations and possibly, once or twice in life, in yielding to a shallow policy for denominational favor. For suggesting to him his mistakes, he died our enemy; But he was a great man and we trust his faults, were not such as to close the gates of the beautiful city against him. We taught his children, labored much with him, loved him as a brother in the Lord, and feel that we have lost an old friend and fellow soldier. His brethren should mourn his death as the loss of one who did much to promote the cause of God. For his daughters, especially, we feel the deepest sympathy, and trust that, our brother, rests in peace from his labors, and that he will be accepted in the Redeemer, when he shall come to make up his jewels.